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AN EDITORIAL

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COMMENT ON THE WEEK

Changes in Washington. Last week was moving day in Washington. Out of the Senate to the Supreme Court moved Ohio's Harold H. Burton in succession to Justice Owen J. Roberts, resigned. The shift left the political complexion of the Court unchanged, both men being Republicans, and only slightly altered the ideological status. Justice Burton is a little to the left of his predecessor. To replace seventy-eight-year-old Henry L. Stimson, who quit as Secretary of War after distinguished service, President Truman nominated another Republican, Assistant Secretary Robert Patterson. The precedent for this appointment had been set by Franklin Roosevelt when he picked Navy Secretary Forrestal to succeed the late Frank Knox. In both cases politics ceded to the necessity for continuity in the War and Navy Departments. On the other hand, the appointment of former Senator Bennett Champ Clark, of Missouri, to the U. S. Court of Appeals for the District of Columbia was strictly political and was by no means unanimously applauded. In a sweeping change that had been expected for weeks, the U. S. Employment Service, the War Manpower Commission and the War Labor Board were transferred to the Department of Labor. The National Labor Relations Board, however, contrary to the wishes of Secretary Schwelmbach, retained its autonomy. Moved completely out of the Washington picture were William H. Davis and his Office of Economic Stabilization. Following Mr. Davis' own advice, the President merged the OES with Mr. Snyder's Office of War Mobilization and Reconversion. For his splendid wartime efforts Mr. Davis received a nice letter from the President. He ought to have a medal.

Both Ends Against the Middle. In an effort to be fair to Negroes—last hired, first fired—some unions have toyed with the idea of adopting "proportional seniority" in layoffs. Under proportional seniority, if there are 300 white and 100 colored workers in a plant, three whites and one colored are laid off every time the work force is cut by four. In this way, Negroes, despite low seniority, can maintain their present proportion of jobs. Biggest objection to the scheme, the end of which is laudable, is that it breaches the protective wall which seniority throws around all workers, sets a precedent on which other groups, notably the veterans, might be quick to capitalize. For this reason no international union has dared

to tamper with seniority rules in favor of Negroes. A few weeks ago, however, a Brooklyn local of the Communist-dominated United Electrical Workers (CIO) demanded that the Murray-Metropolitan Company adopt the proportional scheme to avoid laying off a large percentage of its Negro employees. Since its contract with the union calls for layoffs by strict seniority, the Company naturally refused. To union officials management gave the same answer unions are giving to veterans who want superseniority: layoffs not in accord with seniority rules and length of service are discriminatory. For this logical stand, which contrasted sharply with the union's inconsistency, the Company became the object of a furious attack in the Communist press. This is the sort of cheap demagoguery which makes anti-union employers out of otherwise fair-minded men.

Try Starvation for a Day. If you are one of those inclined to think that all the pother about famine in the liberated countries is propaganda, you might try an object lesson. Various youth organizations have sponsored a "Share the Food

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Day," with the purpose of bringing home to Americans the needs of other nations. At public luncheons, at meals served in community centers, etc., the diet allotted in various countries that are subsisting largely on relief rations is substituted for the normal American meal. Thus, if you were sharing a Filipino lunch, you would get for lunch a single sardine, a spoonful of rice, a banana; if a Polish one, potato soup, a slice of black bread and water. The idea of the Day is not precisely to save the food, but to experience somewhat the plight of the starving. Its further aim is to convince private charities that they have a part to play in the relief; UNRRA's best efforts will leave millions in Europe still on a subnormal diet—private organizations can help to raise that through their contributions. Those contributions will come easier after one of these experimental starvation lunches.

Relief Assured. Perhaps it is a coincidence, but it was after a delegation representing forty-seven national organizations had visited the White House and left an appeal for this country to be foremost in supplying relief to Europe this winter, that the President issued a reassuring statement. The statement is heartening because it promises increased supplies to millions who otherwise would fare disastrously in the coming months. But as it is, the President gave indication of Europe's sorry plight when he remarked that even our best efforts would succeed not in raising the diet of the liberated countries, but only in sustaining it where it is, often enough below subsistence level. To hold the line where it is, UNRRA must be assisted in two ways: financial arrangements must be worked out with the European governments; additional funds must be made available to UNRRA. Certainly this second step should be taken immediately by the Administration; we still owe \$550 million of the one per cent of our national income originally pledged to UNRRA; to make this deficit immediately available for urgent relief would go far in stimulating other countries to widen their appropriations. The President is undoubtedly right when he says that the Government realizes that the American people are aware of the plight of Europe. The question rather is whether the American people know that the Government is sufficiently aware of it to expedite with all possible speed the promised increased supplies. The next month will be crucial; the tang of Autumn that will bring us vitality and the football-field may well bring to millions of Europeans famine and the graveyard.

New Conscription Moves. Some people are optimistic enough to think that the issue of universal military training is as dead as a doornail. It was already dying, they say, when the atomic bomb finished it off; now it is one with the dead cities of Hiroshima and Nagasaki. But the spokesmen for the armed forces, who claim that peacetime conscription is still a military necessity, are determined to bring the issue back to life. Their most recent move is indicated by Senator Thomas' bill (S. 1355), introduced on September 6, to continue the drafting of men between 18 and 25 until "such date as may be specified in a concurrent resolution of the two Houses of Congress." Included in the provisions of the bill are men already drafted who have not yet served two years in the armed forces. This, of course, amounts to peacetime conscription for military service without any date for its termination. In fact, it seems to be the Army position that by continuing the draft of 18-year-old boys the country will become accustomed to peacetime conscription. When parents object to having their 'teen-age sons drafted, they are told that the draft is necessary so that overseas veterans can be released; and the same story is told to parents, wives and friends of service men by way of enlisting their support for a continuance of the draft. That Congress is in no mood to second Senator Thomas' bill is evident from the September 17th action in the House favoring a voluntary recruitment bill that would allow any soldier in the U. S. Army, with six months of active service, to re-enlist as a regular Army man for a single year. Those who thus re-enlisted would do so without loss of furlough, bonuses or other inducements prescribed to give the volunteer system full opportunity to minimize or eliminate the need for continuing the draft. It would seem that proponents of conscription must make a new move. The Thomas Bill won't do.

Both Sides of the Question. In the certainty that spokesmen for universal military training will continue to press their claims, the American people cannot afford to remain inarticulate or be swayed by pressure interests. Opinion polls conducted by such agencies as the American Institute of Public Opinion (Gallup Poll), the *Fortune* Survey and Denver University's National Opinion Research Center indicate that the American people, by and large, favor universal military training in peacetime. Yet leaders in our educational, labor, church and farm life are clearly in sharp disagreement with this sentiment. This is a curious

state of affairs. Do the leaders speak only for themselves and not for their respective groups? Have they failed to discuss the whole question of peacetime conscription with those whom they represent? Are the people at large influenced by emotional rather than by rational considerations? Or do the polls leave out of calculation implications and alternatives that would change the trend of opinion? Whatever the answer to these questions, there is urgent need of the widest possible public discussion of this far-reaching issue. Two recently published sources of information, giving both sides of the conscription question, and its full implications, deserve careful study. One is the H. W. Wilson Company's reference-shelf volume on *Peacetime Conscription*, compiled by Julia E. Johnsen. The other is the September volume of the *Annals* of the American Academy of Political and Social Science (3457 Walnut St., Philadelphia 4, Pa.). The *Annals* discusses "Universal Military Training and National Security" under five general heads: Background, Military Considerations, Cultural Considerations, Alternatives, Security Plans Among Other Great Powers (Great Britain, Russia, France). Both these studies would make excellent basic material for the various discussion groups in all parts of the country.

Religious Education Week. "Religion's all or nothing" is the Catholic basis for insisting on religion in education. This means that education is a fake without religion. Our country once fully agreed with this view; but it gave it up long ago. Education was thus emancipated from dogma, authoritarian control, indoctrination! It was "free" but confused. It was "free" but futile. No wonder: the old name for the place where God does not reign is Pandemonium. Parents and some of the educators—come a war—begin to ask whether freedom from religion in education was not after all a bad mistake. President Truman's designation of September 30 to October 7 as Religious Education Week gives them a chance to come to a decision. It *was* a bad mistake. Yale recently said it has led to intellectual anarchy. Catholics can best celebrate the week by bringing the full force of religion to bear in education—by atmosphere, contact, teaching, guidance, example.

Veterans Aid. Cutting through the yards of red tape which have traditionally bound details of veterans' affairs to the Washington office, General Omar N. Bradley, new administrator, plans radi-

cal decentralization of his Administration. Thirteen branch offices are to handle the details and facilities within their area. Though the office sites and district administrators are not yet certain, it is known that branch offices will be in Atlanta, Boston, Chicago, Cincinnati, Dallas, Denver, Minneapolis, New York, Philadelphia, St. Louis, San Francisco, Seattle and Washington. The plan includes stripping headquarters of all detail work, the appointment of an executive assistant administrator to supervise branch offices, the raising of the medical establishment to more prominence and providing it with a planning section, the separation of veterans' insurance from other finance, a specialized vocational training program, reform of veterans' hospitals, and the handling of insurance claims through the branch offices rather than through a central office. Medicine and surgery are administered for the time being by Maj. Gen. Paul R. Hawley, former chief of surgeons of the European theatre. General Bradley's plan, though still largely in the paper stage, promises prompt and efficient relief of long-standing problems and merits popular support.

Loan Business. Recent investigations in New York City reveal that small loan companies there and elsewhere are doing a thriving business. Commissioner of Investigation Louis E. Yavner reports that interest charges and profits are "unconscionably high." In New York, interest amounts to 2½ per cent a month on the first \$100, and 2 percent a month on the remainder up to \$300. In other States rates are higher still. The net result is that a person borrowing \$300 under stress of necessity and not keeping up on his payments may pay back that amount in the course of the months without even touching the original loan. That the business, carried on independent of banks, is highly profitable becomes clear from the fact that one national finance company paid a 20.8 per cent dividend on its common stock in 1941 and approximately 16 per cent in each of the next three years. Another national company paid its New York stockholders dividends of 65 per cent in 1943 and 35 per cent in 1944. State-wide dividend rates on common stock averaged 10.4 per cent in 1942; 31 per cent in 1941; 30.2 per cent in 1940, and 24.2 per cent in 1939. Banking Department figures show that \$1,100,000 in dividends was paid investors in 1943 on \$3,933,307 worth of common stock, a dividend of 28 per cent. Other revelations were the high salaries and bonuses paid to executives and the large retainer fees going to law firms. Significance of the report

lies in the fact that many persons, while avoiding technical charges of usury, are busy capitalizing on other people's necessity. Incidental fact is that Federal, State and municipal governments are paying large amounts in relief to persons whose financial trouble is directly traceable to interest rates on small loans.

Religious Liberty. Strong pressure is being exerted in at least three States to prevent government funds from indirectly aiding the religious formation of youth. In Kentucky, Circuit Court Judge Chester D. Adams, on the grounds that it provides aid to a religious denomination, declared unconstitutional a 1944 legislative act authorizing counties to transport children to either public or private schools as a safety measure. Four leading attorneys are now urging the Court of Appeals to uphold constitutionality, pointing out that attendance at Catholic or private schools fulfils compulsory-education laws and is within constitutional rights. In Champaign, Illinois, Mrs. McCollum, atheist, sued the School Board to stop the religious instruction program carried on for five years by Catholics, Protestants and Jews. She claims freedom of religion includes freedom from religion, at least in the schools. Appeal to the Supreme Court is promised by both sides. In Detroit a Committee to Maintain Separation of Church and State was formed to oppose a petition by the Detroit Council of Churches, and other groups, for released-time religious instruction. In all these cases the liberty of parents to provide, without penalty, for the religious instruction of their children is at stake. Recent history testifies to the Nazi tactic of putting legal and moral pressure on parents who did not send their children to state-controlled schools from which religion was rigidly excluded.

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Japanese Church. In the former Japanese Empire, including Korea, Formosa and the South Pacific possessions, Catholics numbered but 283,000. The diocese of Nagasaki, erected in 1891 and home of Japanese Christians since Xavier's time, accounts for 60,000 of the total. Bishop Yamaguchi of Nagasaki and Msgr. Okihara, the Apostolic Administrator of Hiroshima, both escaped death in the bombings. So did all the Mission Helpers of the Holy Souls, although their Hiroshima buildings were demolished. Fatalities among foreign missionaries were few, but cases of malnutrition are common and many will have to return home at least temporarily. Bishop-Elect Toda of Yokohama was killed while attempting to re-enter his Cathedral after the military had taken it over. All but one of the Tokyo churches were destroyed by bombs, along with many others throughout the islands. Religious liberty in Japan dates only from 1889. The ending of the war, the return of foreign missionaries and the reports on church property recall once more the fact that this mighty nation of over 70 million people is almost entirely outside the pale of Christianity. Its infant Church needs considerable help from without if it is to grow and exert a salutary influence.

British Catholics. The Newman Centennial celebration is a reminder of the progress made by the Catholic Church in England since Newman's time. Only in 1829, when Newman was 28 years old, did George IV sign the Catholic Emancipation Bill. At the end of the eighteenth century, Catholics in England, Scotland and Wales had dwindled to about 60,000, one in every 150 of the population. Today they number 3,021,000, including 7,106 priests, or slightly more than one in every sixteen of the population. In June, 1945, twenty-three Catholics sat in the House of Commons, seven of them for the Labor Party. There are forty-eight Catholic peers, and some thirty Lords by courtesy. Under Churchill, Catholic members of the Privy Council numbered fourteen. Catholic participation in public affairs has been efficiently and intelligently organized. The present Archbishop of Westminster, Most Rev. Bernard Griffin, is noted for active interest in labor and social movements and is a strong supporter of the Catholic Social Guild and the Catholic Workers College at Oxford. England and Wales have four Archbishops and fourteen Bishops, while Scotland, a separate ecclesiastical province under the metropolitan See of Saint Andrews and Edinburgh, has two Archbishops and four Bishops. Scottish Catholics number 621,398.

WASHINGTON FRONT

IF I RETURN to the President's message to Congress of September 6, it is because that extraordinary document may condition our economic thought for perhaps a generation. It embodies in many forms an economic theory that may endure.

It might be called the inflation-deflation theory, or the theory of controlled purchasing power. It was to be expected that the President would express alarm concerning inflation; it was novel that he should also point out the possibility of deflation.

The fear of inflation *and* deflation runs like a refrain throughout the message. It is this pre-occupation with keeping up purchasing power that lies behind Mr. Truman's striking statement that the 40-cent minimum wage is "obsolete" and his demand for a higher minimum, believed to be 60 cents. He obviously has a mind to ward off the double disaster of buyers rushing into a scarce market, with resulting higher prices, and others in need because they cannot pay those prices.

It is hard to see how anyone can deny that this situation is the central problem of our time, or that the solution of it is the responsibility of the whole people, and therefore of the Federal Government. Mr. Truman's facing of this responsibility has been called "New Dealism," as if he had himself created the situation. It has also been called "politics." And so it is—politics at a higher level, where the public servant is punished if he does not look after the common good.

Some observers in Washington, convinced that Mr. Truman has "gone New Deal," are consoling themselves with the observation that he constantly defers to Congress, that he merely recommends, does not command as Roosevelt did. The idea is, apparently, that if Congress does not act, Mr. Truman has done his duty and will shrug it off. This is whistling in the dark. I do not think the President is merely throwing the onus onto Congress. His service in the Senate probably has taught him different ways of getting a bill through from those used by Roosevelt. But there is no reason for saying he does not mean what he says when he asks for a bill.

It may also be that Mr. Truman, who seems a humble man, has not yet realized that beside being President, he is also leader of his party. This tradition of leadership has made the President a legislative leader as well as an executive. Mr. Truman is talking softly to Congress now, and it may work. But the time may come when he will have to take up the big stick which leadership of his party has put in his hand.

WILFRID PARSONS

UNDERSCORINGS

SPEAKING, on September 17, to a group of American Congressmen, Pope Pius XII dwelt upon the passionate longing for peace that grips the peoples of the world, torn and bleeding from the frightful experience of modern war. But peace, he pointed out, is to be realized only on its own terms: "God knows, and right-thinking men should know, that peace is purchased with truth, justice and charity; at no other price can peace be had."

► At Booterstown, near Dublin, on September 18, a tremendous throng overflowed the Church of the Assumption, while the Requiem Mass for John McCormack, outstanding Catholic and world-famous singer, was offered by the Most Reverend Francis Wall, Auxiliary Bishop of Dublin. Representing the nation at the Last Rites were President Sean O'Kelly, Premier Eamon de Valera and other high officials of the Government.

► On September 18 at Saint Patrick's Cathedral, New York City, the Most Reverend Apollinaris Baumgartner, O.F.M., was consecrated Titular Bishop of Joppa and Vicar Apostolic of Guam. The Most Reverend Amleto Giovanni Cicognani, Titular Archbishop of Laodicea and Apostolic Delegate to the United States, consecrated the new Bishop, assisted by two co-Consecrators, the Most Reverend Eugene J. McGuinness, Coadjutor Bishop of Oklahoma City and Tulsa, and the Most Reverend Bartholomew J. Eustace, Bishop of Camden.

► The historic role played by diocesan clergy in planting the Faith upon North American soil was emphasized by the Most Reverend Joseph Hurley, Bishop of St. Augustine, Fla., during the ceremonies which marked the 380th anniversary of the first Mass celebrated in any permanent American settlement. It was a diocesan priest, Father Lopez de Mendoza Grajiles, who celebrated the first Mass in St. Augustine, on September 8, 1565—55 years before the coming of the Pilgrims.

► The desperate plight of the Filipino people and of the Catholic Church in the Islands, was vividly described by Rev. William Masterson, S.J., in a recent address to the Jesuit students at Woodstock, Md. From his personal experiences as representative of War Relief Services—N.C.W.C., he described the pitiful scenes of famished Filipinos queuing up for handouts of rice, of children wandering the streets of Manila in search of water. The physical damage sustained by Manila exceeds that of Stalingrad, Father Masterson was told by a man who had seen the wreck of both cities.

CENTENARY OF SAINT VINCENT DE PAUL

DANIEL T. McCOLGAN

IN 1833, Frederic Ozanam, a zealous young Catholic law student at the Sorbonne in Paris, undertook to answer in practical fashion the challenge flung by the militantly bitter followers of the French reformer, Comte St. Simon.

To the followers of St. Simon the Church, once the lavish dispenser of charity, was moribund. In answer to the Catholic commendation of the Church's power to heal the wounds and evils of a sick society, it was cynically remarked to such as Ozanam: "If you speak of the past, what you say is true; Christianity did do wonders, but now it is played out. It is now a dead tree and bears no fruit. What works are you Catholics performing to prove your Faith and to make us respect and believe it?"

Ozanam felt the full force of this thrust. The smart of its sting roused in him the resolve to parry the thrust and prevent repetition or justification of it. Bent upon stimulating phlegmatic Catholics to fit their actions to their Faith, in May, 1833, he organized a small group of his young friends into a band for more effective assistance to the needy.

Profiting by the mature counsel of a newspaper editor, Sylvain Bailly, in whose office their first meetings were held, and under the leadership of Ozanam, these Catholic young men organized the first conference of the Society of Saint Vincent de Paul.

At that moment in 1833 there was not envisioned any such world-wide parochial organization as, after a century, was to boast of nearly fourteen thousand Conferences with many more than 200,000 members, and which was to demonstrate emphatically the perennial vitality of Catholic charity. Their nascent organization, simple in its structure, sanctified in its spirit, was the most eloquent rebuttal that these vigorous young Catholics could have made to a stinging charge. They might have vilified the Saint Simonians; but in the spirit of their model, Saint Vincent de Paul, they knew that bitterness only embitters.

United by links of charity, their personal spiritual development was promoted by the practical apostolate as Christians in the world. Students of law, medicine and science, they dedicated their intelligence and special skills to the poor. Instead of being satisfied with giving some meager material relief, these apostles of practical charity

sought to win the confidence of the individual, understand his situation, his problem, his needs, and then to help him to "help himself."

In November, 1845, twelve years after the birth of the Saint Vincent de Paul Society in Paris, the first Conference in the United States was established in St. Louis, Missouri, with the approbation of the Most Rev. Peter Richard Kenrick, Bishop of St. Louis, and under the spiritual direction of the Rev. Ambrose J. Heim. Prominent among the first Conference officers were its first president, Dr. Moses Linton, a recent convert and professor in the medical department of St. Louis University, and its Vice-President, Judge Bryan Mullanphy, son of a well known pioneer St. Louis family and long identified with a wide range of charitable efforts.

Inaugurating its American career in St. Louis, the Society spread throughout the United States—North, South, East and West. In the course of its century-long history, 2,820 Parish Conferences have been established, with 2,387 of these enjoying the spiritual favors attendant upon receipt of official "aggregation" from the Council General in Paris. Upwards of 27,000 Catholic men constitute the American phalanx of this international Catholic organization of laymen engaged in service to the needy.

Guided by a Rule, first formulated in 1835, which has remained practically unchanged in the more than a century that has intervened, the Society is organic in its structure. The Parish Conference has always been the basic unit of the organization of the Society. Established with the approval of the pastor, admitting only practical Christian men (no women) who will edify and be edified, including honorary and subscribing members, holding weekly meetings, the Parish Conference has a vital, immediate relationship with the poor whom it serves. When a number of Conferences co-exist in a town or city, they are placed under the jurisdiction of a Particular Council. The Particular Council takes charge of the general interests of the Conferences under it. It directs the more important matters of policy, controls the common fund of the Conferences and develops more formidable special works to be undertaken judiciously only by such a larger entity. Under the Superior Council, which in each country has jurisdiction over all the other councils and Conferences within that country, are Diocesan Central and Metropolitan Central Councils. The Council-General in Paris is the supreme authority in the Society and has jurisdiction over all Conferences and Councils.

These diverse councils simply serve to direct lay Vincentian efforts along the most desirable channels. For more than a century those efforts have been most fruitful in good results. A saintly Pope has placed the members of the Society of Saint Vincent de Paul in the select category of "Chevaliers of Christ." Cardinal Farley proclaimed them "lay-priests of the Poor; almoners of all ages and people." Of the American Vincentians Cardinal Gibbons said:

The public takes hardly any notice of the work of charity quietly performed by the Saint Vincent de Paul Society in our very midst. The members of this association meet every week and take counsel as to the best means of aiding the deserving poor who are ashamed to expose their indigence. They make no speeches at their meetings; they are not heralded by the press; they go about relieving distress without noise or ostentation.

At an early age the present writer learned to understand what a typical lay Vincentian is like. He is a very ordinary man to look at. He has no outward sign of holiness about him, unless it be the kindly expression of the mouth and eyes. He earns his daily bread in office, factory, as civil servant or in private enterprise. He is a devout family man.

With the demands that family and business place upon him, he would seemingly have plenty to do. But this is not his limit of work. (I sometimes wonder if he has a limit.) His heart is full of sympathy for poor, frail, suffering humanity. His faith is very strong. Identified with a holy cause, he consecrates himself to the relief of God's poor. He functions as a messenger of his Society, whose specific aim is self-sanctification through spiritual and corporal works of mercy.

If it is true that the law of Christian charity rests on a supernatural attitude, expresses itself in an impulse and reaches its termination in a service—then the representative St. Vincent de Paul man is a charity worker *par excellence*. Every worthy appeal gains his best attention. He is zealous, gentlemanly, kind. He may be tired at night, after his day's work earning the family bread, but there are widows and orphans, the aged and the handicapped who are desolate. He may not feel well, but there are others less well than he for whom he must provide. He does not work by proxy. The poor do not come to his home. He, personally, visits the homes of the needy. Personal service is the keynote of a true Vincentian's vocation. Even his Sundays, God's designed days of rest, the Vincentian spends visiting hospitals, prisons and divers other institutions.

Though the American branches of the Society of Saint Vincent de Paul distribute annually mil-

lions of dollars, its work does not stop at giving material help because, as one writer has said:

It knows that money is deaf and dumb. It is deaf, because it does not hear the complaints of the poor, it knows not their wants and cannot share in their sorrows. It knows that mere money is dumb also, because it cannot bring them any spiritual comfort, nor pour into their hearts the salutary balm of hope nor give them confidence in a better and eternal life.

Retaining the primitive spirit of the Society, its simplicity, piety and brotherly union, Vincentians know that in *working* for the poor, intelligence, thoroughness and sympathy are needed. Vincentians are convinced that to serve the needy well they must secure and maintain their confidence. They open the heart to confidence through kindness. By corporal charity they prepare the way for spiritual benefits.

Saint Vincent de Paul men strive to gear a well intentioned charity to a judiciously regulated, if not always scientifically formulated, mode of social service. They are convinced that in the field of constructive charity there is no necessary or inevitable antipathy between the dynamic of the spirit and the technique of system. In fact, they know that prudence and far-sightedness demand the proper co-functioning of the two factors, spirit and system. Like their patron, Saint Vincent de Paul, they have proved themselves vigorous opponents of indiscriminate almsgiving. Motivated by charity, equipped with the guiding principles of individual investigation, discreet giving, sound moral guidance and encouragement, self-help and friendly family visiting, Saint Vincent de Paul men cooperate with reputable community social agencies. No work of charity that can aid the poor or promote religion is precluded. They serve their neighbors well. All worthy Vincentians recall that the Society of Saint Vincent de Paul was created to be a vindication of the Church by the exercise of charity—in the widest meaning of the word—charity for mind, charity for heart, charity for body, for the whole man.

This is the Society whose century-long American chapter is to be commemorated in November, 1945. It is a chapter written in letters of gold by Catholic men who in their parishes lived Catholic lives, assisting their neighbor regardless of color, race or creed. It is a chapter of unheralded, zealous service rendered by a legion of energetic, resourceful stewards of a great trust who, by their performance, proclaim their belief that if a Christian "is to offer service pure and unblemished in the sight of God, Who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world."

WHAT DOES LABOR WANT?

BENJAMIN L. MASSE

ALL WEEK LONG the news from the industrial front has been ominous—from Dayton, from Pittsburgh, from Chicago, and especially from Detroit.

The one possibility that reconversion machinery might be jammed—the possibility of strikes and lockouts in the nation's great basic industries—began to look like a grim reality. Official Washington was obviously scared, and there were hurried conferences at the White House. But those close to the scene knew that if labor and management decided to stand up and slug it out, there was precious little that Washington could do. The War Labor Board, shorn of most of its wartime powers, had become a shell of its former self. In all Washington there was no other agency that had a club big enough to deal with the situation.

Behind the headlines, many of them needlessly inflammatory and slanted against the workers, lay a fundamental issue of the gravest importance. As wage demands multiplied—in transportation, steel, rubber, oil, automobiles—it became increasingly clear that organized labor had embarked on no hit-or-miss excursion. It was conducting a unified and well-conceived campaign. It was choosing to raise an issue now which was bound to come up sooner or later anyhow. Spearheaded by the CIO, it was challenging the willingness of American industry to provide full employment and an economy of abundance. It was challenging its ability to survive.

This was not the only issue, of course. There was the question of union discipline, especially acute in the huge, faction-torn United Automobile Workers, and the question of managerial prerogatives. There were war weariness, reconversion jitters, the itch to settle grudges which had accumulated during the war. But all these matters, while important in their own right, only tended at this time to obscure the main issue.

What this issue involves was clearly indicated in the September 16 number of the *New York Times Magazine* by Vice President Walter Reuther of the United Automobile Workers. Discussing labor's demands for the postwar era, Mr. Reuther wrote:

We suffer, to put it briefly, from what Thorstein Veblen called the "inordinate productivity" of the machine. We have mastered technology and possess a complex, high-octane B-29 production machine. But our productive genius has always been stalemated by our failure at the distributive end. We have found it impossible to sustain a mass purchasing power capable of providing a

stable market for the products of a twentieth-century technology. This disparity between our B-29 technology and our huffing and puffing Model T distributive system led to the crash of 1929 and ushered in a period of unprecedented waste of human and material resources—a waste estimated at 200 billion dollars in potential goods and services.

If this diagnosis of the 1929 smash-up is even partly true, it follows that reconversion policies must not be designed merely to cushion the shock of returning to normal business practices. Labor believes that normal business practices are just not good enough. The country must aim, in moving from war to peace, at a fundamental remedy for the fatal weakness of the capitalistic system, "wiping out the fitful succession of boom and bust, feast and famine, and providing stable mass distribution of the goods and services available by mass production."

To accomplish this reform, Mr. Reuther argues that we must: 1) make full use of our industrial plant; 2) adopt "a wage-price policy capable of creating and maintaining an effective demand for the products of that plant and equipment."

It is this second point that has been dramatically called to public attention by the current wage demands of organized labor. It should be noted, however, from Mr. Reuther's words quoted above, that the thirty-per-cent wage increase his union is pressing on the automotive industry is *not a wage demand in the ordinary sense*. It is not intended, that is to say, merely to improve the hours and wages and working conditions of the individual worker. It is consciously designed to deal with one of the major causes of depressions; to force industry to level out the violent ups and downs in the economic cycle; to work, in a word, a major reform in the private-enterprise system. Hence, the unanimity of these demands, and their simultaneous presentation to all the basic, mass-production industries.

The CIO, I think, through its unions, is talking to industrial executives in these terms: "You men are charged with the responsibility of producing for a mass market. In the past you have done this very well. But you are charged, too, with the responsibility of creating and sustaining that mass market, and in fulfilling this responsibility you have in the past periodically and tragically failed. Your failure has meant untold suffering to our people; it has meant unemployment, relief, breadlines.

"We do not want you to fail again—for your sake as well as for our own. We propose, accordingly, to help you save the system of private enterprise by adopting wage and price policies which

will tend to sustain the mass market you aim to satisfy. In the past, you have worked on relatively high unit profit margins. This enabled you to pay dividends to your stockholders even when you produced at only sixty or seventy per cent of capacity. We insist that this wasteful pattern be changed. We want you to accept lower unit profit margins and to produce at capacity levels. In this way, without any loss to your stockholders, you will enable wage-earners to buy more of the goods they produce. You will sustain a mass market. While you will make a smaller profit on every car, or refrigerator, or ton of steel you produce, the sum of these small profits will add up to a very satisfactory total, as they have during the war.

"Therefore, we want you, *without raising prices over 1942 levels*, to maintain wartime take-home wages. To do this on the basis of a forty-hour week, you will have to boost straight-time hourly rates about thirty per cent over present levels. We realize that no one of you can do this alone and survive, at least over a long period. We are, consequently, pressing our demands on all employers of CIO labor, and other unions are doing the same thing.

"We do not believe, however, that industry by itself, even if it adopts a policy of low unit profit margins, can maintain capacity production and full employment, but we are certain that it can do much more than it has done in the past. Since we do not wish any more government intervention in economic affairs than is necessary—a wish you devoutly share with us—we suggest for our mutual benefit that you adopt our proposals and work with us to make them effective.

"In accepting this policy, you will, naturally, run some risk, but then we notice in your speeches, as reported in the press, that you have a high esteem of risk-taking and competition. This is just the sort of gamble, then, that ought to intrigue you; especially since the stakes—freedom from growing government interference—are so high. And really the gamble isn't so desperate right now. If you are ever going to strike out on your own, this is the time. If you should happen to be squeezed by your 1942 price ceiling—and we don't think you will be—you have your lush wartime reserves to fall back on, your cash refunds from the excess-profits tax, and a promise from the Federal Government that, if your profits fall below pre-war levels or you sustain losses, it will refund other tax monies as well. The people of this country want jobs, preferably in private enterprise. But they want jobs. If you don't de-

liver, the Government will—and then, sooner or later, goodbye to private enterprise."

The result of this strategy has been to put American industry on a spot it hoped to avoid, at least for a while. During the past year it has become clear that business and political conservatives had decided to gamble the future of private enterprise on their ability to effect a speedy reconversion to peacetime production. For some of the proposals being bandied about in Washington—for liberalizing unemployment benefits during the reconversion period and imposing a unified pattern on the variegated State systems, for vastly expanded social security, for the Murray-Patman full-employment bill—they had no stomach at all. But they could not oppose these proposals too openly, not if they hoped some day to regain control in Washington. So they elected to stall, feeling sure that within five or six months after the war reconversion would develop into a boom which would remove the pressure for social reform.

It was a good gamble. It may still be a good gamble. There is an enormous backlog of wartime savings; there are all sorts of consumer wants to be satisfied; there are new tools to be bought and worn-out machinery to be replaced; there are orders from abroad—and for a year or two the Government will continue to spend on a heavy scale, perhaps \$40 or \$50 billion a year. The elements of a boom are there, all right.

But now the CIO strategy threatens to prick the bubble. If management in the basic industries turns thumbs down on the thirty-per-cent wage increase and the unions refuse to retreat, production will come to a dead stop. And without a high level of production in steel and rubber and automobiles, there will be no boom at all. In that event the Government will most certainly intervene, and intervene in a big way. Remember what happened in the early 1930's?

For American industry the hour is critical, since the wage demands of labor are really a challenge to capitalism's ability to survive. There may be room for argument over the size of these demands; there is no argument, so far as I can see, over the economic reasoning behind them. The relatively few men who determine wage and price policies in our private-enterprise system must either make a greater effort to sustain mass purchasing power than they have in the past—and this means, necessarily, lower unit profit margins—or they must step aside and let the Government do it. That is the real issue behind events in Detroit and elsewhere.

COOPERATIVE FARMING IN SASKATCHEWAN

E. L. CHICANOT

THE GREATEST HARDSHIPS and handicaps of Western Canadian agricultural settlement and development have derived from isolation. Pioneers moved at random into newly surveyed tracts of virgin land to establish homes and develop farms. Gradually other homeseekers came in to settle around them on free Government lands. The nationality of one's neighbors, their religion, culture, or any element of congeniality, was entirely a matter of chance. Haphazardly, without any sort of planning, communities developed and attained varying degrees of material prosperity.

But even when every available homestead in an area was occupied, the pioneer state of isolation was relieved only in degree. Under Western Canada's system of land settlement, a homestead consists of one hundred and sixty acres in a square, or half a mile by half a mile. Consequently neighboring families could never be very close to one another, especially since there are certain reserved sections in every township and the tendency has always been for the individual family-holding to expand through the acquisition of other land.

Individual operation of farms meant considerable investment in machinery and equipment, and some farmers never managed to clear themselves of the debt incurred. Naturally, in territory so sparsely settled, the provision of such amenities as roads, telephones, electrical services, was very slow. Medical and social services were inadequate and expensive. Almost precluded was the development of satisfactory community centers and social activities on any adequate scale.

The general situation in this regard, so far from having improved with the passing of the years, has really worsened. Great advances were made, indeed, in the availability and use of power machinery, which reduced manual operations to the extent of almost entirely solving the persistent problem of farm help and made possible greater accomplishment. The investment in more elaborate and expensive implements, however, with their greater capacity, tended to make farms still larger, which accentuated rural isolation. At the same time the life of the farmer was rendered more complex, as he was expected to be a jack-of-all-trades and found it increasingly difficult to master all the techniques of a successful agricultural producer.

While there has always been a good deal of dis-

cussion in Western Canada of other methods of rural living and farm-operation which would reduce isolation and drudgery, not a great deal has been effected in this direction. There seem to have been few attempts at collective or community farming. What innovations of this nature there have been seem to have aimed at more expeditious attainment of individual ownership and operation, rather than regarding collectivism as a beneficial system of living and working.

A notable settlement of this kind in the pre-war years was the location in Manitoba of some thirty families from the Black Forest area of Germany. Pooling their funds under a leader, they secured 3,124 acres of land and adopted a community life purely as a means to an end. The men worked in gangs under a manager; the women prepared meals and performed other household tasks in common. Farm machinery, horses, materials, etc., were purchased from the general fund, and considerable savings were effected. The intention from the beginning, however, was to become individual, independent farmers. After the entire farm had been operated by all the community for a period, both farm and community were divided into two and the new establishments run on similar community lines. A further division subsequently took place, and this process of subdivision continued until all families were settled individually on independent farms.

Yet collective or community farming would seem a most natural development in Western Canada, which has applied the cooperative idea to so many phases of its life and is inclined to turn to the principle of cooperation when confronted with an economic or social problem. Unquestionably there had been a great deal of thinking and discussion of its application to rural living and the operation of farms. In Saskatchewan, which is preeminently Canada's cooperative Province, such theorizing received the required stimulus from the accession to power of the Cooperative Commonwealth Federation Party and its creation of a Department of Cooperatives and a division of adult education. It is now little more than a year since the new Government assumed office, but already five small cooperative farms have been established and another twenty-five are being discussed.

The cooperative farms organized to date have not been wholly cooperative in the sense of having developed out of the initiative and enterprise of the farmers themselves. They have really been offshoots of existing and flourishing cooperative associations but, as far as the farmers comprising

their membership is concerned, they carry out the cooperative idea with regard to operation and profits. They may be regarded as a stage in the development of the completely cooperative farm.

An example of this is the Hepburn cooperative dairy- and chicken-farm near Saskatoon. Six families, who previously had lived in isolated homes scattered over fifteen or twenty miles, make up this unit. They have established a community of homes on the 325 acres owned by the marketing cooperative, but each of the families has clear title to the acre of land on which its home is built. In the event of a member wishing to sell, the association has first option to purchase.

Farmers work on the establishment, which is devoted to dairy- and chicken-farming, under the direction of a manager. Earnings are divided among them on the basis of hours worked. Over a period of years the loan capital invested by members to start the enterprise will be returned. Housewives are enjoying the advantages of running water and electric light. Children play together in a community park.

As the farm grows, other families will be taken on, and it is planned to establish other branches of farming as soon as present lines are developed to the most economical point. One of the essential benefits of this system of farming was summarized by the farm manager when he said: "We are finding out one thing on our co-op farm, and that is we do not have to work for sixteen or eighteen hours a day any longer. We haven't got down to the eight-hour day yet, but at least there is a big improvement."

The first cooperative, community-living farm actually organized by the farmers was recently launched at Landis, in the northwest section of Saskatchewan. Landis has long been imbued with the cooperative idea, having for years had its cooperative store, garage and credit union. Farmers there had long discussed collective farming and, under the encouragement offered by a sympathetic Government, it did not take long to give practical effect to their dreams. The project was conceived at a week-end discussion attended by Government officials and representatives of various Saskatchewan cooperatives and, when the meeting broke up, over one hundred families were committed to the new project.

It is estimated that at least 100 sections of land will be needed, or about 120,000 acres, and the task of securing such a tract is occupying the promoters at the present time. During the coming Winter it is planned to map out the farm, with the intention of making a commencement upon

operations in the Spring. There is confident expectation that Saskatchewan's first cooperative crop will be seeded and harvested in 1946.

The women had not a little to do with clinching the decision to launch this enterprise. While the men were discussing the mechanics of collective farming, the women and children were planning a community hall, nursery and playground. They suggested a community laundry, community ownership of such appliances as vacuum-cleaners and electric floor-polishers. A community cannery is another project. They envision the possibility of a central heating plant, the underground ducts for taking heat to each home being utilized also to carry telephone and electric wires.

The community will have its cooperative store, which may include a cold-storage-locker service, something few Western Canadian farmers have ever known. Planned also is a bakeshop, where bread and pastry may be purchased during busy seeding- and harvest-operations. The need for a barbershop, veterinary, plumbing, electrical and other services is viewed as providing employment opportunities for young people other than farmers. Those not interested in farming may be assisted to learn the trades. A community center will be the hub of social activity; and concerts, movies and recreation never before possible on the individual farm will become a nightly reality. Greatly improved medical and dental services, with a community hospital, will be available.

Working collectively under management with pooled machinery, farmers expect to effect many economies and accomplish more. (Five farmers establishing a small cooperative farm at Sturgis, Sask., found that when they pooled their equipment they had a surplus of about \$4,000 worth, which was sold to provide capital for financing the farm.) They expect to be able to specialize in various phases of farming, such as livestock-care, soil-science and machine-work. They are convinced it will mean the end of long working hours.

All this, of course, lies as yet in the future, but the new stirring in Saskatchewan is significant. Too long, in the face of scientific, industrial and social advances, have farmers tolerated conditions as they are—the isolation, the deprivation, the drudgery, the loss of young people to the cities and towns. They have finally taken things into their own hands. Once a commencement has been made, the multiplication of such communities of more secure farming and attractive living over the area of Saskatchewan may be confidently expected. It may be nothing short of a virtual revolution.

AMERICA'S JOB AT LANCASTER HOUSE

ROBERT A. GRAHAM

THE COUNCIL OF FOREIGN MINISTERS has been at work long enough to permit some preliminary judgments on what is essentially the Peace Conference of the Second World War. Although the decisions reached by the Council (and also the unsolved problems) must go higher—to the Prime Minister level and ultimately to the United Nations—before the draft treaties are in final form, it would be a mistake to assume that the debates now under way are just preliminary skirmishes. The battle is joined in earnest, and the deadlocks that have resulted are witness enough that all the parties involved in and out of the Council are shooting all their ammunition at the strategic moment. Yugoslavia, Greece, Italy and even far-off Australia have made themselves heard. But the major Powers, particularly the United States, Great Britain and Russia, are the chief contenders. Now more than at any other time the answer is being sought to the question: Can the victors agree among themselves now that the war is over? The first round, resulting in postponement of decision on Italy, gave reasons for believing that a very difficult road is ahead calling for superb diplomacy, supreme patience and, above all, moral leadership that can rise above the short-range considerations of national power relations.

The aim of the Council of Foreign Ministers is to draw up peace treaties with Italy, Rumania, Bulgaria, Hungary and Finland for presentation to their governments and to the United Nations. The treaty with Germany has been postponed to the indefinite future. It is possible, however, that a treaty with Austria may be put on the agenda, once satisfactory progress has been made towards establishing a commonly recognized government. Great Britain and the United States still do not recognize the Renner government installed by Moscow in Vienna.

The Council has its origin from the decision of the Big Three at Potsdam, who decided to establish a body with a permanent secretariate. On the Council were to be represented the United States, Great Britain, the Soviet Union, France and China.

The Powers represented at the present London conference at historic Lancaster House are the same five Powers which are the permanent members of the United Nations Security Council. For the first time France is present on equal footing

with the other four. France, it is recalled, had declined to be a sponsor of the San Francisco Conference.

The decisions reached at Lancaster House during these weeks are essentially agreements among the big Powers. And by the same token, the disagreements in the Council are fundamentally disagreements of the big Powers. The crucial question being decided, therefore, is whether the United States, Great Britain and Russia can agree. On the answer to that question, quite naturally, depends the answer to the question whether the world can look forward to a reasonable prospect of peace in the coming decades. No one knows that better than the three major Powers themselves. It will take more than a temporary disagreement of their Foreign Ministers to make them split. But these are anxious days.

The United States is at London in an enviable position. There is nothing that it wishes to acquire from any of the enemy countries whose affairs are being wound up. It has no particularly urgent strategic interests in those regions. But although it does not wish to *acquire*, it does wish to *achieve*. First of all, it wants to achieve a stable Europe which can find peaceable solutions of its ills. Second, it wants to fulfil the commitments of the Atlantic Charter and the Yalta Declaration by the establishment of representative government not only in the defeated Axis states, but in the liberated countries as well. It abhors the rise of dictatorship and could regard nothing more disillusioning than the suppression of liberty and human rights in countries it had aided in freeing from the Nazi yoke. To this position it brings enormous military and economic resources. As Anne O'Hare McCormick has written in the *New York Times*:

The Americans are said to be taking a firmer stand in this meeting than in any preceding council, and no one denies that they have the power to realize most of their ideas if they press hard enough.

But in the American democratic system our diplomats must have the assurance that the people are back of them. It is regrettable that the general American opinion is not fully aware of the lost opportunities coming from the failure to press those ideals hard enough at Lancaster House.

In the first week of work the Council discussed only the fate of Italy. It is surmised that the Soviet demands for a share in administering the Italian colonies as trustees caught the American delegation by surprise, which apparently expected that the disposition of the Italian question would not prove hazardous. On the surface, it was simply a question of what should be done with the

Italian North African and Red Sea colonies, and what should be done about the old dispute between Italy and Yugoslavia over Trieste. The Italian possessions of Tripolitania, Cyrenaica, Eritrea and Somaliland could either be left to Italy or put under the United Nations trusteeship system, with possibly even Italy as administrator. The long-standing dispute between Italy and Yugoslavia, while vexing, was not beyond the power of the Council to settle. At the end of the first ten days, however, the Council found that it had bitten off more than it could chew in such a short time. They therefore referred the matter to their subordinates for further study, an admission that a deadlock had been reached and that the matter needed consultation at the higher level.

It was not the fault of Italy that her disposition should be tied in with issues deeply affecting some of the big Powers themselves. Her colonial possessions are the battleground for a much larger question—the duel between Great Britain and Russia in what may well be called the Battle of the Mediterranean. For the British, the inland sea is her lifeline to the Empire. Gibraltar at one end, Suez at the other and Malta in the middle, all testify to the traditional concern of the British for the control of the Mediterranean. Britain cannot easily contemplate the entrance of another large Power into the political life of the countries bordering this sea.

Yet Russia is knocking thunderously at the Dardanelles. She wants a warm-water outlet to the South, as well as to the Baltic and the Pacific. The question of the Italian colonies has given the USSR the opportunity to extend her interests into the Mediterranean. The Russians are already speaking of building a large navy. With political interests in the Mediterranean, she can make more valid her claims to unimpeded passage through the Dardanelles. With political interests in the Red Sea through a trusteeship in Eritrea, she can assert rights to the administration of the Suez Canal, a prospect that makes the British shudder. It is extremely doubtful that the USSR is interested in trusteeship of the Italian colonies, whether of Eritrea or of Tripolitania, for themselves alone. As colonies these have no great appeal to any country. If the Russians have really gone all-out for possessions outside of their boundaries this would be indeed a revolution of greater significance than we have been prepared to expect. But the Russians are definitely interested in establishing their right to an outlet into the Mediterranean, and therefore to establishing a political foothold in the region. In supporting the claims of Yugoslavia for Trieste

and beyond, Commissar Molotov is thinking of the effect of this upon Britain's influence in the Mediterranean, as well as of the interests of Tito's Soviet-sponsored government.

The Italians are probably wondering what has become of America's erstwhile friendly policy towards them. It is true that the United States is anxious to speed the rehabilitation of a new Italy. We are not keen on depriving her of her possessions. If we suggested that these colonies should be placed under the trusteeship system it was with the idea of delivering them back to the Italians themselves as administrators. Soviet and Yugoslav demands for heavy reparations from Italy are received coolly, especially as the United States is contemplating aiding Italy.

But even the events of the first ten days of the Council of Foreign Ministers have revealed that there are more paramount problems to which even America's friendliness to Italy must give place. There is no inclination on the part of our Secretary of State, James F. Byrnes, to make common cause with Britain against the Russians. We are not committed to maintaining the British interests in the Mediterranean. The policy of this country has been constantly to avoid creating the appearance or reality of an anti-Soviet bloc. At the same time, no one can deny that Russian geographical or political expansion into the Balkans and the Mediterranean, or any place else, is not a matter of indifference to the United States. The Allies on more than one occasion have explicitly repudiated territorial aggrandizement and committed themselves to the promotion of free governments and the protection of human rights in the countries liberated by them. Both Britain and ourselves have had to remind Russia that she has as yet fulfilled none of these pledges. Acquisition of territory by Russia must not mean a lessening of the area in which men are free and their rights are safe.

The United States is able to insist that the peace of the world be not threatened by the power rivalries of even Britain and Russia. That such rivalry can threaten the peace is already evident from the inability to solve within the anticipated time the supposedly easy question of a treaty with Italy. Later on, the troublesome Balkan problem can easily create even greater tension between the big Powers. As a country which has fewer material interests abroad, greater moral concern and greater military and economic power, the United States can achieve much. The only question is, has America the will to use its opportunities to that end?

THE RISE OF ORGANIZED CHARITY within our modern times, though it has vastly increased the scope and efficiency with which society can deal with the needs of the poor and underprivileged, has brought with it a dehumanizing element which is apt to make us lose sight of the fact that charity's first meaning is not material giving but spiritual loving.

When the motive of love for the one whom I am helping enters into my alms, there is charity; before love enters in, there is only more or less ostentatious humanitarianism. And when the love that enters in is the love of Christ in the poor, there is Christian charity. One may, of course, keep this love alive, even when the charity consists in the annual check sent to the Community Chest, the offering dropped into the poor-box, but it is hard to love so impersonally and at a distance. The love of charity is best kept alive when I see and know the ones to whom I give for love of Christ.

This is why the Society of Saint Vincent de Paul, celebrating during September 28-October 1 the centenary of its American foundation twelve years after its inception in France by Frederic Ozanam, answers a special need in modern life. Despite its phenomenal growth from the handful of founders who gathered together in the Cathedral at St. Louis in 1845, to the more than 25,000 active members today in 2,500 American Conferences, the Society has kept the personal warmth and love of personal contact alive. It has never been a coldly efficient bureau; it has grown into a multiplication of the personal love of Christ for the poor.

Hence it is that this centenary is the occasion for a two-fold gratitude: over thirty million of Christ's poor have been grateful to the Society for money, food, counsel and guidance, and the members of the Society are eternally grateful to the poor they have helped. This last statement will seem strange only to those who have not seen the real meaning of charity. Not infrequently we hear even Catholics say: "I'll not live on charity"; and at first blush the sentiment seems nobly independent. But it is so only when it refers to the so-called charity that is condescending, superior, censorious; when charity to the poor is open-hearted, affectionate, eager to give because the giving is a chance, an opportunity to manifest one's love of Christ through love of His less fortunate brothers—then the poor are themselves true benefactors.

It is thus that the Society of Saint Vincent de Paul has ever looked on the poor—not as "sub-

jects" or "cases," but as brothers in Christ who, by affording a field for the exercise of Christ's love, are building *together* with the givers of charity the greater strength, the finer beauty, of the Mystical Body.

Our streamlined, bureaucratic age needs this heart-to-heart and heart-to-Heart charity. May the Society of Saint Vincent de Paul continue, in its pristine spirit, to give such charity for just as many other hundreds of years as Christ's poor are with us.

POLISH BLACKMAIL

THE REPLY of the Vatican spokesman makes short work of the alleged unilateral violation of the Polish Concordat. The Polish Provisional Government of National Unity had declared the Concordat invalid because the Holy See appointed two Apostolic Administrators, Germans, for Polish dioceses. In reply, Vatican sources pointed out that by the terms of no Concordat does the Vatican ever submit the question of apostolic administrators to the approval of any government. Such appointments, by their very title, are extraordinary and transitory. That these two Administrators were Germans is attributed in one case to the fact that the Polish Ordinary had been forced to flee, and in the other to the German prohibition against a Polish priest administering to Germans in the bi-lingual Warthegau district even on their death bed. Further to strengthen its point, the Holy See source recalled that the Nazis had vainly sought to have Germans appointed as Bishops of Polish dioceses.

The calm, dignified reaction of the Vatican conceals the concern of the Holy Father for the welfare of the Church in Poland. The flimsy legal ground taken by the Polish Provisional Government, and the crude announcement made to the world without prior protests or notification made to Rome, is evidence enough that there is more here than meets the eye. A very good reason is to be sought in the political rather than the religious field and it comes from the difficulties which the Polish Provisional Government of National Unity is experiencing in attracting the loyalty of Polish citizens, in and out of the country. It feels keenly the lack of Vatican support, yet it is reluctant to approach the Holy See for fear of being forced to make concessions. In addition, it is very likely that it feels within Poland the opposition of Polish ecclesiastics. Under the circumstances, it resorts to a

kind of political blackmail not unknown in Eastern Europe.

If the Polish Government wishes to strengthen its authority and position by terrorizing the Vatican through vague threats and crude denunciations, it has certainly taken a course filled with many pitfalls. Such a policy is not calculated to quiet the fears of many persons, and these not only Polish refugees, that religious freedom in Poland is not in the best condition under the present regime.

MUSING ON A FREE PRESS

RECENTLY many Americans have been disturbed by the failure of our representatives now sitting in London to appreciate the proper usages of a free press in a modern democracy. They have not been making use of our open channels of information to inform our people regarding the issues drawn and the policies adopted, in matters of tremendous import to the well being and security of our country and the world. One wonders. Is the failure deliberate? Is it due to indifference? To fear of opposition at home, or abroad? Have our representatives been infected with the contempt for democratic ideals that pervades so much of the world's thinking? In what other ways can one explain their refusal to arm themselves with democracy's secret weapon—an intelligent and vigorous public opinion?

What makes this failure more deplorable is the advantage which the Soviet Union has taken of our default. In contrast with our representatives, Mr. Molotov is keenly aware of the power of a free press. In her column in the *New York Times* for September 19, Anne O'Hare McCormick reports the striking contrast between the stonily silent Americans and the astute, voluble Russian discussing openly with the Press the democratic achievements and future goals of the Soviet Union.

If Mr. Molotov's views are correct and acceptable to us, fine, let him speak for us. But from indirect sources we learn this is not so; we hear that his views are regarded as prejudiced, and that the goals he envisages for Europe conflict rather sharply with those desired by ourselves and Great Britain. If *this* be the case, then—in the name of democracy—let our representatives be mindful of the only real power they possess. Let them learn, if necessary from Mr. Molotov, that a free people's strength is gathered in the force of public opinion.

WE WERE NOT SURPRISED when the news came that Monsignor John A. Ryan had closed his tired eyes and gone to God. Late in June, after suffering a cerebral hemorrhage, he had been taken, we knew, by a devoted friend to Saint Joseph's Hospital in St. Paul. There, only a few miles from his birthplace on a humble Minnesota farm, he languished during the hot summer months, the good days alternating with the bad, until finally it became apparent that the end could not be far away. But even though we knew the inevitable was coming, and had tried to prepare ourselves for the difference his death would make, Monsignor Ryan's going shocked us deeply. Overnight we had lost a friend and counselor, a light in the shadows of these troubled times, a generous, unfailing support when courage flickered and confidence failed.

John A. Ryan's connection with this Review goes back many years, his first article in our columns having appeared July 8, 1922. His last contribution, *Thunder on the Left*, we were privileged to publish in our issue of May 8, 1943. In the splendid obituary notice carried by the *New York Times* on September 17, the writer inserted a paragraph which evoked memories of this long and fruitful association and recalled the stirring days when a small band of men, including John Ryan, Paul Blakely and Joseph Husslein, took their stand on *Rerum Novarum* and started a lone crusade for social justice. Said the obituary:

With the venerable St. Louis Jesuit, the Rev. Dr. Joseph Husslein, encouraged and protected by a few farseeing members of the American Catholic Hierarchy, although both of them were denounced by some fellow Catholics as "radicals" and later "Bolsheviks," he succeeded in converting the majority of Catholics from a provincial American conservatism on social questions to a progressive attitude that prepared the way for acceptance here of the advanced proposals adopted by the modern Popes in their social Encyclicals.

Around Monsignor Ryan, naturally, there raged many a controversial storm. He was a forthright man, an honest, blunt and courageous man, and throughout his life it was his lot to deal with essentially divisive matters. In the face of social justice, he simply could not remain silent, nor was he the man to dodge a controversial question for fear of stepping on important toes. But however strongly some of his contemporaries might have differed with him, they could never say that John Ryan took a position lightly or stooped to strike an ungallant blow. We can say this the more freely since there were times over the years when this Review did not see eye to eye with him.

There is no space here to chronicle the achievements of this rich and noble life. It is sufficient to say that few of his contemporaries exercised a greater influence on twentieth-century America than he did, and none of them a more beneficent influence. He has left his stamp on the laws of the land, and at least two of his books, *A Living Wage: Its Ethical and Economic Aspects* and *Distributive Justice*, have become standard works in their respective fields. As for his contribution to Catholic social thought, it is literally enormous. For years to come, Monsignor Ryan will live in the great reform program which he wrote for the American Hierarchy in 1919. He will live, too, in the work and teaching of devoted disciples.

While it is yet too early to estimate the full stature of John A. Ryan, or to assign him his definitive place in the history of his times, of one thing the Editors of this Review feel confident: Monsignor Ryan will grow, not diminish, with the passage of years. With giants like Bishop von Ketteler, Pope Leo XIII and Pope Pius XI, he will take his place as the architect of a social and economic order grounded on the Gospel of Jesus Christ. With his many friends we join in commending his great, generous soul to God, praying the ancient prayer: *Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace.*

JOBLESS PAY

DEFEAT in the Senate of the Truman-sponsored bill to liberalize State unemployment benefits during the reconversion crisis indicates that the Republican-Southern-Democrat coalition in Congress has not been dissolved by the death of Roosevelt. In the showdown vote three Republicans supported the Administration, while nineteen Democrats, fifteen from Southern States, joined the Republicans in opposition.

If this line-up persists during the critical weeks ahead, Mr. Truman's reconversion program will meet the fate of almost all Franklin Roosevelt's domestic proposals after 1938. It will be emasculated or destroyed. Only this time the opposition in Congress will not be able to becloud the issue with colorful oratory about "dictatorship," "lack of respect for Congress," etc. The opposition to Mr. Truman, like that to Roosevelt, is largely rooted in devotion to the *status quo* and aimed against further social reforms. As regards Congress, the election last year apparently decided nothing.

AIR AGE

THE EX-CREW OF A B-29, used to a thousand miles between breakfast and lunch, will not take kindly to the antiquated rolling stock of our American railroads. If their heretofore narrow and provincial interests now reach beyond the oceans, their ideas of travel extend upward and outward, with new emphasis on speed, comfort and distance.

Indications of the expanding air program are everywhere evident. Air fares at 4½ cents a mile, now compete with first-class railroad fares. An American Airlines official foresees fares of 3 cents a mile within a few years, while Pan-American talks of 3½ cents on its new double-size transocean aircraft. Sixteen out of seventeen American companies flew 1,225 million passenger-miles in 1943 without a single fatality, as against 75,873,368 miles the preceding year. Radar and improved direction-finders make air travel safer, while giant planes, improved schedules and new fields increase its efficiency. More comfort for travelers is in prospect, with roomier seats, noise- and vibration-control and more sleeper-planes promised.

The long-neglected towns of from 10,000 to 50,000 population look forward to available feeder lines connecting them with trunk, transcontinental and transocean service.

Fast-growing civilian aviation stands in need of a constant supply of personnel. Already 399 higher educational institutions are offering or will offer academic work in aeronautics and related fields. Half of the 28,000 secondary schools now provide access to studies in aviation for six million pupils. Since October, 1944, the Army Air Forces have turned over \$38 million worth of equipment to non-profit schools for instructional purposes.

The progress of human affairs has already determined that our youth will be air-minded. Passing over the very important but secondary question of their technical preparation—that is being taken care of—all who train youth have a new challenge to face. It is this: will the inevitable improvement in conditions of communication and travel become a stronger binding link between races, nations and regions, or will they be merely a new source of recreation and exploitation? In God's scheme of things such ease in greeting our neighbors should result in greater good will and mutual understanding between men. God has given the means; we must use them to make the global age one of greater solidarity of mankind and of growth of the Mystical Body.

LITERATURE AND ART

PROTESTANT POETRY

THOMAS L. O'BRIEN

MODERN POETRY is protestant. And since there are numerous Catholics writing "modern poetry," their verse is, by and large, protestant.

Let me explain. The spirit, the essence, the specifying quality of protestantism is this: the individual himself is the only norm of his own religious experience. There is nothing outside the individual to which he must conform himself in order to arrive at truth. Old Thomas Tyndale expressed it beautifully:

Who taught the eagles to spy out their prey? Even so the children of God spy out their Father. . . . And therefore, when thou art asked, why thou believest that thou shalt be saved through Christ . . . answer, *Thou wottest and feelest that it is true.* And when he asketh, how thou knowest that it is true; answer, *Because it is written in thine heart.*

How closely that resembles the protestant Sidney's advice to poets: "'Fool!' said my muse to me, 'look in thy heart and write.'"

Now, watch that same unchecked individualism in the most intimate and important affair of human life as it comes down the ages, gradually permeating every other human action. See it rise again in the early eighteenth-century penchant for "taste" as a criterion for the critic, and then for the moralist. Notice it in Rousseau's diatribes against any idea of discipline, since discipline "has destroyed" the essential goodness of nature. Then Kant, with his categorical imperative, makes each man a complete moral law unto himself, after making him a complete intellectual law unto himself by taking away any exterior check on his knowing faculties.

Then the final wedding of this narrowing individualism with things literary in Goethe's *Wilhelm Meister* theory: experience refines the human soul; hence it is experience that should be embodied in literature. And the Schlegels, who convinced a generation and more that each poem has its own law buried within itself, and is good only if it conforms to that law. Then watch many of the young Romantics move feverishly down their haunted pathways, each making an emotional experience the heart of his poetry. Then the Victorians, with a few refreshing exceptions, and the *fin de siècle* writers, predominantly preoccupied with the crystalization of their own emotional experiences for the edification and perfection of their readers.

The result is unbridled individualism. Each poet, in each of his poems, is a complete law unto himself, because the idea of a poem is to embody in a symbol some personal mood. This mood or emotion may be "noble," (whatever that may be!) but it is none the less emotion. And unescorted emotion is terrifyingly lawless.

Gone now the idea of the poet as the *vates*, the prophet, the seer, the leader of peoples out of the murky labyrinth of self-interested error. The poet has been blinded and, as all blind people, turns within himself for what he wants to write about.

Gone is the intellect, save in its practical sphere of making the poem itself. Even in its highest, most breath-taking flights of intuition it is gone, for one must not subject himself to a "metaphorical idea" but must touch it and run, must subject the idea of his poem to the mood he is trying to capture. Gone too should be Dante's *Divine Comedy*, which is an idea expressed in symbols. Gone the *Aeneid*, the Oedipus triad. Gone Shakespeare, who struggled titanically with the *idea* of evil, and finally solved it in *The Tempest*.

The result of all this destruction is this: the dominant poetic form or type today is the lyric. Dramatic poetry is little in evidence and, when it does appear, it is too frequently draped in the dark colors of superficial, subjective pessimism.

And far too many Catholic poets have drunk in this atmosphere, have humiliatingly subjected themselves to surroundings completely foreign to their own background, their own tenets. For a Catholic in things religious says: "My spiritual life is an intensely personal thing, but always and everywhere subject to something bigger, more important, wiser than myself, outside myself." In things intellectual, the Catholic says (or should say): "My intellectual life is something very personal, vibrantly mine; but always subject to something bigger, more immutable than myself. I must measure it by outside reality."

And yet in poetry, the Catholic says: "I am a law unto myself; I must draw the stuff of my poetic expression from my own soul—nay, from my own bowels." So he writes lyric poetry exclusively.

Now let us not make a mistake. There is nothing essentially wrong with lyric poetry. It is only when subjective, *mood*-conveying lyric poetry so captivates the popular fancy that its counterpart, the objective, *beauty*-conveying lyric finds

little or no sympathetic reception, it is only then that the evil rises.

Elizabethan lyricists were objective, by and large. Most of them sang of beauty outside themselves, or of their own experiences considered as an object of disinterested contemplation. Most modern lyricists sing their own emotion into verse, professedly setting out to make their reader experience the same emotion which they are trying to embody in poetic symbol.

When the poetic weight of a period leans so heavily toward this subjective lyric that the objective lyric and the dramatic poetry find no place, then conditions become pathological.

For in subjective lyric poetry (the type which too frequently conveys its "noble emotion") the reader is subjected to the self-sufficiency of the poet, to the adequacy of the poet's own emotional experience. This is esthetic selfishness. And like all selfishness, it, too, is narrowing, cribbing and confining. For when religion, or philosophy, or art loses contact with outside reality, then it becomes selfish. And anything selfish is dangerous.

Now, what is the difference between subjective and objective lyric poetry? The subjective, selfish lyricist says: "I am of the *gens electa*. I feel an emotional experience so significant that it is pre-eminently worth sharing. Therefore I shall work out a symbol or series of symbols in words which will make my reader share in that same emotional experience."

The objective lyricist says: "I see something beautiful which is outside myself, or something which has become the object of my artistic contemplation. It is something which the average man does not see. Therefore I shall try to catch *that beauty* in a word-symbol so that men can now see a lovely thing which they have not seen before."

The subjective lyricist forces himself on the attention of his readers, much as the loquacious inebriate on the bus forces himself on the attention of his fellow passengers. The objective lyricist turns his readers' attention to something outside his artistic self, some hitherto hidden beauty, much like the guide in the Vatican art gallery, fearful that his guests will miss some otherwise unnoticed masterpiece.

And this objective attitude applies essentially to dramatic poetry, with this difference—dramatic poetry has for its object human affairs, human mysteries, human truths buried in the terrifying piles of human weaknesses and human errors, human hopes and desires and fears. The dramatic poet is one who has suffered. Through

suffering he has been enabled to pierce those rubbish heaps and draw from them illuminating truths. Not truths nakedly expressed for the naked intellect, such as Plato or Aristotle would have liked to express them. But truths still clothed in their native garb; truths at once universal and concrete; to which the dramatic poet gives local habitation and ego.

Thus it is that in objective lyric and in dramatic poetry the intellect in its highest and most perfect intuitive operation comes back to its own place, at the head of the natural human activities. Once again wisdom becomes a requirement for the poet. Once again he becomes the *vates*, the prophet, the leader. Once again the desiccating circle of ever-narrowing selfishness is broken, and the clear white light of truth fuses again in complete conjunction with the red glow of imaginative and emotional experience. Thus again the hierarchy of human powers is brought into harmonious accord, summed up in one piercing act which so strangely imitates, if from afar, the staggering unity of God's infinite act of knowing, and his infinite act of creating.

Modern poetry is predominantly protestant, in the sense I have tried to explain above; namely, subjective, individualistic, unwilling to subject itself to a norm outside itself. And inasmuch as Catholic poetry subscribes to the atmosphere of modern poetry, it, too, is protestant. And it is protestant in defiance of all that makes the rest of Catholic life vibrantly, vividly Catholic. For it defies the very notion of humility, of being measured, of losing one's self in God's external beauty in order to find one's self in God. A little less self-consciousness, a little more God-consciousness would help a great deal.

SISTER TEACHERS

Time and time again they lay their lives down
And nothing comes of it that they can see;
The bell rings, and the music stops, and laughter
Dies on the air . . . and they turn suddenly

To this and that they have no heart for doing
And yet with all their heart have willed to do
Days without end. They are so right and careful
Checking their countless papers, planning new

Ways and means to teach what does not matter
So that essential Truth will somehow reach
Into the minds and hearts of all their children.
O, with their lives laid down like this, they teach.

Christ-wise. They never see what they are doing
Toward the great Harvest, and they never guess
That, though they lack both time and inspiration,
They find forever true creativeness.

SISTER AGNES

BOOKS

CATHOLIC ENGLAND

CHURCH LIFE IN ENGLAND IN THE THIRTEENTH CENTURY. By J. R. H. Moorman. The Macmillan Co. \$5.50

IN PRE-REFORMATION ENGLAND, despite all the slackness and faults that mar the picture of Catholicism, nearly every living soul was a baptized Catholic, every foot of ground was included within some parish, and one out of every fifty males of the total population was a Catholic clergyman or monk. So vast a church has bequeathed to posterity an almost endless amount of original source-materials in the form of chronicles, documents, contemporary literature, Bishops' registers, wills, monastic rules, cartularies, much of which has now been printed and serves scholars well in reconstructing the story of those bygone days.

Doctor Moorman, Anglican divine, of Emmanuel College, Cambridge, no novice in this documentary sphere, here essays the task of combing all the thirteenth-century sources for "as complete a picture as may be made of the daily life and organization of the clergy as it must have been lived 700 years ago." His choice of the thirteenth century, he tells us, was partly due to the wealth of information it affords, and

... partly because although there were many abuses there was also a strong spirit of reform, and partly because it was a century of great men and of a great experiment. During the eighteen years when [Bishop] Grosseteste was at Lincoln (1235-53) he numbered among his contemporaries S. Edmund of Canterbury and S. Richard of Chichester. . . . Here, then, in a single generation, were nine first-class men, all laboring for reform, supported by the energy and heroism of the early Franciscans and Dominicans. That the zeal of these men did not bring about greater reforms in Church life is disappointing; but at least they made great efforts, and one cannot fail to take courage from their example (p. xi).

The first part of the volume, two-thirds of the whole, deals with the secular or diocesan clergy, the concluding section being devoted to the multiple Religious—Benedictine, Cluniac and Cistercian monks, Augustinian, Premonstratensian and Gilbertine canons regular, and finally the Franciscan and Dominican friars.

There are richly documented chapters on parishes, other types of churches, parish rectors, vicars, assistant clergy, the parsonage and its occupants, the church and its services, the (in general) poor education of the clergy, clerical incomes, priest-and-people relationships, preferments and promotions. The picture of the Bishop at home is of necessity quickly followed by that of a Bishop on tour, illustrated by an actual itinerary-map of a visitation tour. A treatment of general diocesan affairs is followed by a sketch of the medieval demand for reform, and of how the reform was taking shape.

The author, differing in so many ways from his thirteenth-century clerical associates, and with little enthusiasm (it would seem) for clerical celibacy or the idealism of Religious profession, was by turns distressed and edified by the sources on which he worked. The distress was occasioned by the human limitations everywhere in evidence, his admiration fired by the virtue to be met with at all times. Over and over again he lifts his spirits with the reflection that it is the out-cropping fault that is made matter of record, while generous virtue goes unrecorded. At the very end he closes on the same chord:

As we look back through the mist of seven centuries and try to form some mental picture of the Church life of those days, we shall be wise to look not to the homes of the parish clergy, nor to the great houses of the monks, but to something like that cellar under the boys' school at Canterbury, where a little group of Friars Minor were huddled together, cold, hungry and in a strange land, and yet burning with an inner joy—"as poor yet making many rich: as having nothing and yet possessing all things" (p. 401).

GERALD ELLARD, S. J.

THE OREGON MISSION TRAIL

THE JESUITS IN OLD OREGON. By William N. Bischoff, S.J. The Caxton Printers, Ltd., Caldwell, Idaho. \$3

WITHIN THE LIMITS of 250 pages, an account of one hundred years (1840-1940) of Jesuit activities in the Pacific Northwest must necessarily be sketchy. Mr. Bischoff himself calls attention to this feature of his book in the preface, and the pre-title warns the reader that he will find a "sketch" of the extent of service and the type of work accomplished by the Oregon Jesuits in Montana, Idaho, Washington and Oregon. It would be an improvement to have linked the story of Jesuit activities in the Pacific Northwest with the secular history of this region. For instance, the general reader is not usually acquainted with the reasons that led the Government to withdraw its support from the mission schools in the 1890's.

A brief chapter narrates how the Indian tribes of the interior first heard of the Catholic Faith before the coming of the Jesuits; another chapter tells of the preliminary reconnaissance by Father De Smet. The remaining chapters contain the account of the founding, development, decay or abandonment of over thirty mission posts, not counting many sub-stations, that were taken care of by the Jesuit missionaries. While reading the story of each of these missions, one cannot help recalling the story of earlier Jesuit missions in other parts of the North American continent. In Old Oregon, the Jesuits encountered the same obstacles to conversion as their brethren in former centuries: the fickleness of the Indians, the baneful influence of the whites on the natives, the nefarious effects of the liquor traffic. As in the past, in spite of unremitting, selfless and, in many cases, heroic labor, the results were very disheartening.

In the field of education the same accusations that were leveled against the Jesuits in New France during the seventeenth century, were heard again in the Far West during the nineteenth century. Those who denounced most loudly the Jesuit educational system adopted by the missionaries for the natives did not see or refused to admit "that the Fathers realized the futility of trying to make a white man out of a red man. Rather they wanted to make better Indians—but still Indians." Throughout the narrative, Mr. Bischoff pays a deserved tribute to the Sisters of various congregations who, in the classroom or by taking care of the sick, helped the missionaries in their work of evangelization.

Two noteworthy features of the book should be mentioned: six maps illustrating the field of Jesuit activity in the Far West, and a biographical index giving a short but authoritative biographical notice of thirty-nine prominent Jesuits who labored in Old Oregon.

JEAN DELANGLEZ, S.J.

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BIG GOVERNMENT—BIG PROBLEMS

BIG GOVERNMENT: CAN WE CONTROL IT? By Merlo J. Pusey. Harper and Bros. \$2.50

BOOKS ON BUREAUCRACY have been rolling off the presses for the past two or three years. So have complaints about the inefficiency of Congress. The alarm over the alleged attempt to undo our Federal judicial system antedates them both. Mr. Pusey's volume is not, however, just another shot at the same target. He has tried to sum up in constructive fashion the present-day need of overhauling our national Government.

He has the good sense to realize that our Federal Government is big because our country, our population, our industry, our agriculture and our foreign relations are big. We have big problems, and only big government is equal to the task of dealing with their political aspects. But, as at present constituted, it cannot deal with them efficiently and with safety to our traditional liberties.

The best section in the book treats of the executive branch, partly because this branch has received the most intense study from expert investigators. The author relies rather heavily on the reports of the President's Committee on Administrative Management and the Attorney-General's Committee on Administrative Procedure. His analysis and criticism of the latter's findings are a real contribution. Pusey concedes that some independent regulatory commissions will have to remain outside the regular departments. But he believes that most of them can be tucked into the provinces of Cabinet officials and that all of them should be made to follow a set of standard administrative procedures to be laid down by Congress.

He takes a middle course on the question of the reorganization of Congress by coming out for fewer committees, with chairmen elected by secret ballot in the caucus of the party in control. He is closer to Roland Young and Finletter than to Henry Hazlitt.

On the issue of the alleged attempt of the late President Roosevelt to make a tool of the Supreme Court, Mr. Pusey loses his bearings. He seems to forget that the Senate must approve Presidential nominations to the Court and that, once approved, a Justice becomes entirely independent of the Chief Executive. He overlooks the fact, for example, that Mr. Justice Frankfurter has decided against the Administration in important cases and that Chief Justice Stone, whom Pusey highly admires, has decided in favor of opinions which Pusey labels "New Dealish" and highly dangerous. The author's case against Roosevelt on this score is therefore poorly argued and full of holes.

It is easy enough to agree with him that the amending process should be made easier and that the two-thirds rule in the ratification of treaties should be changed. But he hardly establishes a good case for writing into the Constitution a prohibition of a third term and the abolition of the Electoral College.

This reviewer would agree heartily with his contention that the public relations of the Government need improvement. The people have not been adequately informed of what their Government was doing, and why.

Perhaps the most interesting and original part of the volume is the way Pusey marshals the evidence against the Roosevelt Administration's organization of the war effort. The Council of National Defense gave way to the ineffective Office of Production Management, which was soon jettisoned in favor of the Supply, Priorities and Allocations Board. This was put aside when the War Production Board

was set up, but the WPB was endangered by Donald Nelson's early policies. Next came the Office of War Stabilization, a half-measure. To pull the chestnuts out of the fire the President finally erected the Office of War Mobilization under Justice James F. Byrnes. This was in May, 1943. But what does all this prove about "big government"? Only that one individual, the late President Roosevelt, was not as good an administrator as we needed at the time. And in this, as in other matters, Mr. Pusey does not recall the difficulties under which he labored. Nothing in the volume suggests that anything would have met the demands of the situation but the presence in the White House of a man with a superb genius for administration, and nothing in the volume suggests how any democratic system can guarantee that the best administrator in the United States will be elected President.

ROBERT C. HARTNETT

SILENT FLAME AND OTHER POEMS. By Loyd Haberly.

The Macmillan Co. \$1.75

THE DARKENING MEADOWS. By Robert Nathan. Alfred A. Knopf. \$1.50

SELECTED POEMS. By John Crowe Ransom. Alfred A. Knopf. \$2

IN *Into my Heritage*, Loyd Haberly speaks of the bells of Oxford:

Now all on one note would agree
And now each spoke distinct and free,
Making a medley of such notes
As swell the dawn-delighted throats
Of birds in May by copse and wood.

Those 105 brief lyrics are like the bells. Love, life, death and the earth are enshrined in haunting melodies by a master craftsman, the essence of whose soul is gentle beauty. Though God makes appearance by name in only a dozen of the poems, He is the major chord on which the melodies are built. The quiet delicacy of the poems is reminiscent—but in no way imitative—of the seventeenth and eighteenth century. They are a perfect blending of the ancient learning of Oxford and the young wisdom of Oregon. "Alma Mater" is in the older tradition of Keats, while "Virgin Land" follows the newer tradition of Robert P. Tristram Coffin. I might add that the comparison is valid with regard to excellence as well. "Ram Lamb," "Jemima" and "Monkey Tails" supply the impish humor to round out a philosophy of life which this volume supplies—with a refreshing absence of philosophic heaviness.

Robert Nathan gives us sixteen smoothly written poems, but to this reviewer they seem little more than a usual restatement of usual ideas. "Dunkirk" is the magnificent exception. In this, Mr. Nathan takes one sharp detail to portray an entire movement and to express an entire spirit.

John Crowe Ransom has selected forty-two poems which he considers the best of his work over twenty-five years. The collection is singularly lacking in excellence, though some dozen poems are adequate. "Puncture" is a sharp picture of a wounded soldier and his companion. "Armageddon" tells the story of Antichrist entertaining Christ at a pagan festival until a "patriarch . . . who could not fathom the new brotherhood" leads Christ away!

ANNA BEATRICE MURPHY

THE FATES ARE LAUGHING. By W. P. Crozier. Harcourt, Brace and Co. \$3

AUTHOR, some twenty years ago, of *The Letters of Pontius Pilate*, Mr. Crozier has since been editing the *Manchester Guardian* and working on this second novel about ancient

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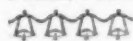
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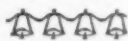
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Rome, which he finished shortly before his recent death. It is a hectic tale with a minimum of psychology and a maximum of pageantry. Metella loves Lucius, but Metella's father, Publius, for political reasons, pledges her to Aulus. The political expediencies are altered by the violent death of the imperial candidate, Sejanus, and so Metella marries Lucius after all. Then the thwarted Aulus pursues the lovers through some adventures more reminiscent of Edgar Wallace than Lew. Aulus is finally killed off, the lovers are united and only Vesuvius hiccupping sulphurously in the background leaves one wondering whether they lived happily ever after.

Mr. Crozier's characters are typical and easily recognizable. Now this might mean that he has depicted the human heart as the same organ beneath either toga or tuxedo. Likewise it might mean that he has simply transplanted some well known fictional moderns to one of Cecil DeMille's Roman sets and there let them walk and talk and scheme. I rather suspect the latter. Though Mr. Crozier is well read in the Latin, his local color seems to me mere cosmetic, for he has no profound appreciation of the ethos of Rome as it has been laid bare, say, in a book like Professor Rand's *The Building of Eternal Rome*.

Pilate appears briefly in this book, too, but stays long enough to explain that he had Christ's dead Body removed from the sepulchre—a strange twist to an old and discredited theory. Likewise the author portrays Saint Peter as a brawling street-fighter spreading the Kingdom "not by the sword, though I would use it if need were" and boisterously pushing toward that ideal day when "there will be no priests among us Christians, no greedy priests." Quite without self-consciousness and respecting a literary "viewpoint," one still must feel intellectually queasy about such passages. This is a fair story well told, with crisp narration and zestful dialog. That it is "a distinguished novel," as the publishers claim, is very much open to question. WILLIAM A. DONAGHY

THE WINE OF SAN LORENZO. By Herbert Gorman. Farrar and Rinehart. \$3

SAN LORENZO'S "WINE," the central symbol of this historical novel, is the black-red blood of tethered bulls, fed to Indian youth as the sign and reward for completing the ordeal of manhood. Charles Livingston, for years a protégé of Mexico's General Santa Ana under the name of Juan Diego de Bexar, quaffs the stuff of heroes and is able to perform the barely possible with consummate ease. Mr. Gorman, his creator—as many an historical novelist before him—has tasted the heady liquid, too: he accomplishes the utterly incredible with, well, assurance at least. The sad part of the matter is that the author's false romanticism comes in at the very last to crash to the ground his finely wrought structure and his inspired re-creation of a stirring past.

Mr. Gorman has taken the forging of a new nation, Texas, as his theme and scene. He has wisely chosen to look into the less obvious end of the telescope. His chief characters are Mexicans, and the action of the unfolding drama of conquest and destiny slowly made manifest is seen through Latin eyes. His protagonist is able to achieve the "objectivity" at last of perceiving that despite the subtler brilliance and graces of a Latin civilization with which Mexico preserved a "great link with Europe," the United States was fore-ordained to win the war.

Juan Diego is a lay figure, and a mouthpiece, too; but there is some subtlety in the characterization of Don Isidro, the loyal and warm-hearted ranch owner whose foolhardy vow joins his daughter, Doña Maria Catalina, to a worthless Spanish lout. The Doña's uncle, the Bishop of Puebla, sits

for his portrait in a twentieth-century frame of reference. It is selfish and unpatriotic of him to be thinking of the physical safety of his city and the cathedral, yet in so doing he helps the Yanquis to fulfil their destiny. (Plainly, our author finds it irritating that the Bishop and the Church survive.) Santa Ana is the most carefully drawn figure of all; his expeditious recovery from the disasters into which a volatile temperament have led him is strikingly shown.

The scenes of battle—and of its preparation and aftermath—are more than capably done; they approach the fire and universality of Stephen Crane. But the long-innocent and then—for a few sickly, incredible pages—gaily adulterous romance between Juan Diego and Doña Maria surpasses all but Hollywood's belief. For hundreds of pages Maria Catalina is laboriously preserved from her husband's embraces (although not from what melodrama would call his "clutches"), all for the purposes of an enterprise which insults the reader's intelligence and mocks the tone and texture of the author's serious work. RILEY HUGHES

THE DEVELOPMENT OF MODERN ITALY. By Cecil J. S. Sprigge. Yale University Press. \$2.75

ITALY IS AT ONCE too old and too young to be evaluated according to any national formula. Her statehood is of too recent birth to be considered in the sober light in which we judge the more ancient Powers of Europe. Her career as a nation has been punctuated by a conglomeration of successes and failures which leave the ordinary reader quite confused. And yet it is only by evolving some consistent thread from the skein that we can come to any conclusion on the position of modern Italy in the family of nations. And at the present time this position must be evaluated very delicately.

As Rome correspondent of the *Manchester Guardian*, Cecil Sprigge was in a good position to report the development of modern Italy. He has digested its history well. His book is written from the viewpoint of an Englishman and from that position he presents his conclusions on Fascism.

These conclusions will not be commonly accepted but they are refreshing and stimulating. The book is meant only for the more thoughtful who have the time and energy to carry the heavy style of Mr. Sprigge.

For those who are interested in modern problems, particularly in world organization, Italy must be studied and her position determined in the new world we hope will be born. That this should be done from an historical point of view is obvious. *The Development of Modern Italy* sheds much light on the problem. JOSEPH R. FRESE

WHO'S WHO

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THEATRE

PRELIMINARY REPORT. Up to the date of this writing—which is roughly a week in advance of your present reading—four productions have appeared on Broadway in the first fortnight of the current season, and most of them have already disappeared. The season opened with *Mr. Strauss Goes to Boston*, a musical, immediately followed by three plays: *A Boy Who Lived Twice*, *Devils Galore* and *Make Yourself at Home*. None of the productions, as indicated by the quick demise of most of them, was a sensation.

I regret being unable to make a full report on the quality of the offerings of the young season, as the press departments of two productions, *A Boy Who Lived Twice* and *Make Yourself at Home*, refused to cooperate. They neglected to forward the usual press admissions to our office, and phone calls reminding them of the oversight were met with evasions.

According to majority opinion among New York reviewers, both plays, to employ a short and ugly word, were lousy. Resident clients of this column would not be any better informed if my voice were added to the chorus. To readers outside the area served by metropolitan papers, critical opinion hardly matters, as one of the productions has already closed, and the other, unless it happens to be a fluke which survives contrary to first-night predictions, is on the way out.

A Boy Who Lived Twice is the only survivor of the season's early blossoms. Just what keeps it going is a source of general wonder. If the play is hardy—or lucky—enough to linger on another week, I intend to find out, even if I have to amputate the price of admission from my meager personal funds.

DEVILS GALORE, an alleged comedy, opened Wednesday and closed Saturday, after an extensive run of four performances at the Royale. It was the kind of gaucherie that drama professors should make a point of attending with their classes, to enable students to learn the more notorious play faults from first-hand observation. The story concerned a minor devil who came to earth to apprehend a lost soul and decided to stick around awhile, only to discover that mortals are more wicked than the inhabitants of the nether regions. Most of the sinners he encountered were men who made a career of lechery and women who were casually or aggressively promiscuous. By contrast, the devil appeared such a paragon of benevolence that Saint Peter invited him to come Upstairs, but not until after the cast had reveled in approximately two hours of wisecracking on various aspects of fornication.

One of the lessons drama students might have learned from observing *Devils Galore* is that a play must have something to offer besides lubricity to attract a paying audience in New York. Not that New York audiences are prudish. If a production possesses some solid quality, a genuine conflict of the deeper emotions, effervescent humor or lilting gaiety, they will not reject it solely because it is a little tainted. They will hold their noses and gag a bit, but they will accept whatever sincerity or beauty the author offers.

Those are some of the facts of show business that fledgeling playwrights might well learn in their student days, otherwise, like Eugene Vale, author of *Devils Galore*, they may have to get their experience the hard way.

Since the season got off to such a poor start, the chances are that from now on it will improve. It cannot possibly get worse. But perhaps we had better keep our fingers crossed.

THEOPHILUS LEWIS

FILMS

THE LOST WEEK-END. This is not entertainment in the generally accepted meaning of the word. With stark realism and frightening forcefulness it presents the agonies of a chronic alcoholic, as he might be viewed under a clinical microscope. For the very sensitive, the tale's impact will probably be too violent, but for cinemagoers willing to venture far from the beaten track, this psychiatric study of a diseased creature may prove fascinating despite its grimness. Adapted from Charles R. Jackson's novel, this is the case history of a would-be writer who talks and thinks about a literary brainchild though he sacrifices it always for liquor. During a three-day period when the dipsomaniac eludes his brother and sweetheart in their attempts to take him for a week-end in the country, the man indulges in one of his periodic and habitual drinking sprees. In flashbacks we see the girl's early efforts to save him, his brother's many attempts to help him. Every minute of the week-end is ghastly, starting with the fellow's first trip to the saloon, down through his frantic efforts and pathetic attempts to keep on getting whiskey when his money is gone, culminating in a hospital's alcoholic ward where straightjacket cases are, even to him, undecipherably horrible, back to his lonely apartment where he succumbs to the D.T.'s as he imagines a mouse and a bat in a death struggle on the wall of his room. Ray Milland gives the outstanding performance of his career as Don Birnam, the dipsomaniac. Jane Wyman is sympathetic as the girl in love with him. Philip Terry handles the role of the brother, and Howard da Silva is outstanding as the bartender, though one wishes that he had suggested some other way out than suicide. Photographed on New York's East Side, the production is always authentic in its settings and atmosphere. Here is a noteworthy film, strictly for adults, and only for those who can take strong stuff on celluloid. (*Paramount*)

ZIEGFELD FOLLIES. Strung together on a fragile thread, and introduced by a fleeting opening that reveals Florenz Ziegfeld (William Powell) in a rather flashy interpretation of the hereafter, cogitating on the triumph of his day and envisioning what he might do with the talent of today, this is a lavish parade of MGM stars doing their specialties. Fred Astaire dances and sings in several numbers—with Gene Kelly in *The Babbitt* and *the Bromide*, with Lucille Bremer in *Limehouse Blues* and *This Heart of Mine*. Judy Garland does a satiric sketch of a famous star. Esther Williams swims in an underwater ballet. Keenan Wynn, Victor Moore, Fanny Brice, Red Skelton all do comedy numbers. Lena Horne sings a sultry bit called *Love*, and Kathryn Grayson eulogizes *Beauty* in her song. It is possible that you will wish for a little less splendor and more substantial entertainment before the fadeout, as the feature is overlong. However, adult vaudeville fans will be pleased. (*MGM*)

RIVER GANG. Young Gloria Jean is here cast—without even a chance to redeem things by her lovely voice—in a mediocre drama about a girl's being fed a diet of fairy tales by her double-dealing uncle while he uses his pawnshop as a blind for activities with a gang of crooks. After a murder has been committed and a valuable violin connected with the crime turns up in the store of the fence, the truth begins to unravel itself. Miss Jean is a likable heroine; John Qualen is the villainous pawnbroker, while Keefe Brasselle has the part of a neighborhood boy. Adults may find this moderately diverting. (*Universal*)

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SCENE I. (Juliet, engaged to Romeo, jilts him, marries another, her fourth husband. . . . Romeo, dejected, sits in cocktail lounge reading gossip column: "Juliet Capulet middle-aided it for the fourth time yesterday, but no bells for Romeo Montague. Why did chic Juliet switch to the County Paris, give Romeo the brush-off?"

Romeo (retorting to bantering companions): He jests at scars that never felt a wound. I'll wager Juliet will bounce the County Paris within the year. Meantime, methinks I'll marry Rosaline while I wait for Juliet to give the County Paris the gate. (Exeunt all).

SCENE II. (A year later. Railroad station at Reno, thronged with divorcees, divorce lawyers, reporters and others.)

Reporter (spotting Romeo alighting from train): Well, look who's here. It's Romeo. (Reporters rush toward Romeo.)

1st Reporter: Juliet's here divorcing the County Paris. Quite a coincidence, arriving when her divorce is coming through.

2nd Reporter: Rosaline got her divorce from you, left last week. Can't be Rosaline you wanta see.

3rd Reporter: Own up, Romeo. You still love Juliet.

Romeo: Love, what is love? Love is a smoke rais'd with the fume of sighs: being purg'd, a fire sparkling in lovers' eyes; being vex'd, a sea nourish'd with lovers' tears.

3rd Reporter: Cut the double-talk, Romeo. You want to be waiting in the wings for Juliet. That's why you're here.

Romeo: We burn daylight. Good morning, gentlemen. Rest you merry. I must hie hence. (Pushes his way through reporters, divorcees, divorce lawyers, checks his bags in station, steps in taxi. Taxi hies toward dude ranch outside city).

SCENE III. (Dude ranch . . . Dudes in groups of twos and threes saunter about . . . Singing cowboys lolling on benches strum banjos. No cows or horses visible . . . Divorce lawyers, Justices of the Peace enter and leave ranch . . . Romeo steps out of taxi, sees Juliet on balcony).

Romeo (Taking up position beneath balcony): But, soft! what light from yonder balcony breaks? It is the East and Juliet is the sun! Ah, fair sun, how envious of thee must be the moon that thou art far more fair than she.

Juliet: By whose direction found'st thou this place?

Romeo: By love. Love lent me counsel.

Juliet: Dost thou love me? I know thou wilt say ay. And I will take thy word: yet if thou swear'st, thou mayst prove false; at lovers' perjuries they say divorce courts laugh, O gentle Romeo. If thou dost love, pronounce it faithfully; or if thou think'st I am too quickly won I'll frown and be perverse, and say thee nay so thou wilt woo.

Romeo: Thou art my heart's dear love. Thou shalt be my fourth wife.

Juliet: And thou, my fifth dear husband.

Romeo: I am afeard all this is but a dream too flattering-sweet to be substantial.

Nurse (within): Madam, your lawyer awaits.

Juliet: I come anon. (to Romeo) Await me. (Exit.)

Romeo: How silver-sweet her voice.

Juliet (returning to balcony): My divorce is final. Nurse is fetching a Justice of the Peace.

Romeo: Too great a throng of dudes and cowboys stand near, else would I storm the cave where Echo lies and make her airy tongue more full of silver sound than mine with repetition of my Juliet's name. (Justice of the Peace appears. Romeo climbs to balcony.)

JOHN A. TOOMEY

CORRESPONDENCE

MISS B. A. CHEMIST SPEAKS

EDITOR: As a "Miss B. A. Chemist, Citizen," I wish to express gratitude for the splendid article, *Concerns of B. A. Chemist, Citizen*, by Brother Leo in *AMERICA* of August 11, 1945. It is an adequate elucidation of the many problems facing the industry, which I have seen discussed heretofore only in the professional journals and publications of our American Chemical Society or in the laboratory where I am employed. It is refreshing to note that a non-professional magazine of *AMERICA*'s caliber has seen fit to donate a whole article to our cause.

All points discussed were thought-provoking, but there is one in particular on which I want to comment. That is the necessity for the broader type of education, especially in the economic and social fields, for future chemists. Three years of work in the field and association with many fellow chemists has convinced me that there is a decided deficiency in this type of thinking among today's laboratorians. There are some notable exceptions, as the article pointed out, but all of us must expand our knowledge in these fields if we are to assume the civic leadership which the immediate future will necessitate.

Because I believe that *AMERICA* has a wide circulation in many colleges in the country, I want to express these opinions for what they may be worth to the curriculum planners of these institutions.

Boston, Mass.

ELIZABETH G. HOYE

G.K.C. DERIVATIVE?

EDITOR: Apropos of the articles, *Literature and Cultural Initiative* (*AMERICA*, August 18 and 25), may I be pardoned a parody?

You are wrong, Father Ong, the young man said,
—Though your drift seems exceedingly bright—
When you stand G.K. on his original head,
Do you think "derivative" is right?

This feeble parody of Carroll's *Father William* is derivative enough—from G.K.C.; it bears, no matter how faintly, the Chestertonian stamp and, if Father Ong wants to make this out a bad thing, I have no objection. Too many of us Catholics have been hammering ersatz Chestertonian tankards in taverns that never were on sea or land, fabricated out of memories of *The Flying Inn*, to the point where, if it weren't for such antidotes as Greene's Augustinian gall and wormwood, we'd all need stomach-pumps.

But G.K.C. derivative? For shame! He is not only, along with Shaw—at once so like and so unlike him—one of the two great originals of this century, but one of the great originals of English letters in any century. He is Dickensian, but only as Dickens may be termed Smollettian; or Scott Shakespearean; or Belloc Rabelasian; and this, fundamentally, is a question of temperamental affinity more than of influence or conscious imitation.

As for the charge that "Chestertonian joy and rollicking traffic in paradoxes were features taken over from the non-Catholic world in which he had moved," there was precious little joy in that world of the late 'Nineties and early Nineteen Hundreds—so little, in fact, that G.K.C., on more than one occasion, thanks Stevenson and Whitman for helping to save him from the sickness of the esthetes' Green Carnation, the flower of futility, disillusion, joylessness and suicide. His

boisterous fun may have been biological, congenital, philosophical, what you will, but it most distinctly was not borrowed from Whistler and Beardsley.

There is something in the allegation—more than one critic has pointed it out—that G.K.C. availed himself of the adversary's arsenal of wit and made it recoil against the enemy. But even here, how different Voltaire's patent musket sounds when the Catholic Englishman fires back the Frenchman's antique carbine to shatter the marble sneers on the skeptic busts of two centuries. Voltaire sometimes negotiated a grimace that approached a grin. Ferney never rang, like Beaconsfield, to the carnival music of a belly laugh.

Aside from this solitary act of Chestertonicide, and some minor mayhem perpetrated against the sweet shade of Lamb—whom Thackeray once styled Saint Charles—Father Ong's articles are exceptionally well put.

Kenmore, N. Y.

CHARLES A. BRADY

COLLEGE CATHOLIC BOOK LIST

EDITOR: Here's one for the Literary Editor: Why not take the twenty basic books in the four categories (*Catholic Books and the Catholic College*, *AMERICA*, September 8 and 15)—an exciting series, that—and see what would happen if the theologians had followed a literary rather than a theological line?

I know that for good reasons they ruled out the purely literary in the last analysis. But—suppose they hadn't!

At the risk of exalting means over ends, I have a hunch that the right poetry, the right novel, the right play will head the college youth in the right direction more quickly than some of the pillars of wisdom themselves.

I am not proposing that literature *should* be the twenty basics, but what would happen—if, for a moment, it were?

Suppose the average collegian managed to read these plays:

- a) Incarnation Background—Caudel's *Tidings Brought to Mary*;
- b) Middle Ages Background—Shaw's *Saint Joan*;
- c) Reformation Background—Eliot's *Murder in the Cathedral*;
- d) Moderns—Father Malachy's *Miracle, Our Town, Shadow and Substance, Here Come the Clowns, The Skin of Our Teeth*.

Or suppose, in the novels, he had covered—for sure—things as varied as Brother Petroc's *Return, Watch in the Night, To the End of the World, Diary of a Country Priest, Land of Spices, Dearly Beloved, Labyrinthine Ways, The World, The Flesh and Father Smith, Song of Bernadette, Keys of the Kingdom*—and then a lot of Father Feeney.

You take it from there. If the great end, à la Newman, is to make it all more real, to make the enduring fact of Christianity more real, how better than to impress the right images on the human mind, reinforcing those images at the right time with the solid answers and the solid books?

Hollywood, Calif.

EMMET LAVERY

EDITOR: Congratulations on your *Catholic Books and the Catholic College* (September 8 and 15). It is a big step in the right direction. However, what about the recent Encyclicals of the Popes? *The Popes' New Order* by Hughes is hardly enough to give our college students "an intelligent appreciation of and vital participation in the spiritual, social and cultural tradition of our Faith."

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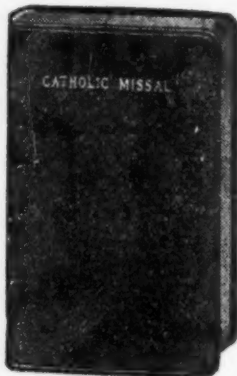
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THE WORD

MOST PEOPLE like weddings and wedding feasts. We get all dressed up for them, almost as though we were bride and groom at every wedding we attend. In a romantic mood that steals over us, we find every bride beautiful and every groom handsome. We catch ourselves saying, or at least thinking, "Isn't love grand?"

Yes, it is. For all our cynicism, we know it is. We bicker and quarrel and we fight world wars, but we know that we are made to live in union and oneness with one another and with God. We are at peace when we are at one with family and friends and acquaintances. Right now we are working towards a oneness with all mankind for world peace.

Love is grand, and that is why we all love weddings. Every wedding is a symbol of our own striving for love with one another. More than that, it is a symbol of our striving for love with God. We see in every newly married couple a courage and a confidence that they themselves hardly realize. They are setting out to prove to the world that they can, by hard work and sacrifice and the voluntary surrender of their individual lives, build a oneness of which the fruit is growth and peace and life. We know that others have vowed and failed; and yet we know that each new couple can succeed, for man was made for love.

Love means a desire to be one. Even such a little thing as love for ice cream means a desire for oneness with the dish of ice cream in front of us. That love is easily achieved. We merely absorb the ice cream. A love between human beings means a desire of sharing all that the other has until the two human beings become one. This love is not easily achieved, for the blending of two human beings is not an easy thing. It means that each person has to give completely to the other, that each must strive constantly to fit his character and disposition into the other's.

From the wedding love of two human beings, we reach out for a higher love, a higher oneness, the union between Christ and His Church, the union between man and his God. We cannot become one with God unless we give ourselves as completely as we possibly can to God and God gives Himself as completely as He can to us. We need not worry about God's giving. He has given us much, and He is ready and willing to give more and more, but He cannot give the best of Himself unless we give ourselves to Him. The more we give, the more He is able to give.

In the story of the wedding feast in the Gospel of the Nineteenth Sunday after Pentecost, we are more than guests. It is the wedding feast of Christ and His Church. We are His Church. We are His spotless Bride. The wedding feast is daily renewed on the altar where we offer to God Christ and ourselves, and God in return gives us Christ and through Christ all the riches of His own nature.

In a prayer that is sometimes read after the marriage ceremony we ask: "Make them studious to please, and ready to deny their own will and inclination in all things." In the Communion of today's Mass, we say to God: "Thou has commanded Thy commandments to be kept most diligently." In the Epistle, Saint Paul gives a picture of the keeping of those Commandments. This keeping of the Commandments, this eagerness to deny our own will, this generosity in giving is our wedding garment. It is the pledge and symbol and the reality of the gift we offer to God, a spotless, complete, humble, cheerful, Christlike giving of ourselves to the God we love, knowing that He in return will give Himself generously to us. This exchange is love, the love of God, the oneness with God which is the goal of life.

JOHN P. DELANEY



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A CATHOLIC REVIEW OF THE WEEK

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